

M1508  
Saturday, December 28, 1968  
Seattle  
Group Meeting

Mr. Nyland: Is there another in the back there again? Maybe that light could be turned off. The hallway?

Someone: Is the other one turned off there, near the telephone?

Response: Yeah.

Mr. Nyland: So, here we are and here we go again. Only two meetings this time. And last night we talked in a general way, and tonight we want to talk like Seattle. So, Lyle, do you want to arrange first for transportation. Huh? For tomorrow? Is that it, Andy?

Andy Andrews: Yes, I would like to do that. Uh, first of all in general the driving time is a little longer than usual because of the weather. Don just came back and he quotes 3 hours and 45 minutes as a safe time to get from Portland to Seattle as it was this morning. So that means 3 hours and 30 minutes from here to the, uh, where we're going to eat dinner—the Totem Pole—if you don't stop. Now, if you stop at Centralia, which we usually do for coffee, you need to add about 30 to 45 minutes to that. So this means starting at a quarter to eight if you want a twelve o'clock dinner at the Totem Pole.

I'd like to ask two questions: First, how many people plan to go; and second, who wishes to drive their car. Let's ask the first question first. How many plan to go. Laura, Lenore, Mike ... seventeen. Seventeen. Eighteen.

Mr. Nyland: Oh, would you like me to add my hand? [Laughter]

Andy: How does that compare to what we were planning, Ross.

Ross: Four, nine ... we need at least one other car that would ... can take four at least.

Andy: Lee, did you plan to drive?—I mean, Lee Trousdale?

Lee: Uh, I hadn't really planned but I can. But, you know I can only take one other person. If

that will help, I'll do it.

Andy: Well, would you rather ride in someone else's car or drive?

Lee: I have no preference.

Ross: Jim, what are your plans.

Andy: Jim can't go.

Ross: Jim can't go. David? Where's David.

David: I'm right here.

Ross: Oh.

David: I can't go.

Ross: You can't go. This means you drive, I think, Lenore.

Curt: Ross, have you got our car?

Ross: Are you going ... your ... you ... well, I think we'll still need both cars, I'm afraid.

Andy: Okay, then it's a matter of arranging passengers so that the pickups are easy in the morning. The only problem I see there at all is Victor, who's staying with the Laxdal's in Bellevue, and they'll bring him in to some predetermined point.

So have you got enough information you can go it from that? Okay, let's plan to get on the road by a quarter to eight then if you're going to stop for coffee, and we'll meet at the Totem Pole at twelve o'clock. The Totem pole is about 3 miles north of Vancouver. That's this side of Vancouver. You take the freeway exit, I think it's called 78th Street exit; 78th or 76th I never can remember which, but there's a couple in the, like, a 180th then a 179th, then the next one is either 78th or 76th. And you cross under the freeway, and the Totem Pole is on the left as you go south. Then we'll meet at Lyle's at two.

Mr. Nyland: And everybody has the address of Lyle?

Andy: Is everyone ... does every car driver know how to find Lyle's place? If you don't, see Lyle after the meeting and then ask.

Mr. Nyland: So, all ordinary business affairs are settled. And now Andy is going to be Group leader tonight in order to make it a Seattle Group, and I will only be here to listen and do as if I'm in New York listening to your conversation and using a cassette of some form.. That is, I will be present to your questions, and then appear at a certain time when I think I want to add something, or whatever it may be. So I've reduced myself now to a member of the Group.

Andy: Now, where are all the questions that have come up in the last month and I have said *that*

would be a good one for Mr. Nyland.

Laile?

Laile: Andy, there's a whole bench over here. I can't even see you. Is that an inconvenience?

Curtis: I have a question concerning Impartiality, how one recognizes Impartiality in his Observation.

Andy: How you recognize it. How does one know when he's being Impartial?

Curtis: Yes.

Andy: Did your hand go up, Margaret?

Margaret: Well, my hand didn't go up, but I just had a reaction. Like I asked myself that question, and intellectually I can say that if something leaves me cold I'm impartial to it, but when I experience it it's different than just saying it leaves me cold. It's ... it's an experience of ... to me, anyhow, it's been free, a free experience—freedom—and it didn't last.

Curtis: Is it the absence of the mind talking to itself?

Andy: What is Impartiality by definition, Curtis. What do we say that Impartiality has to do with—the absence of *what*. Not the mind necessarily, but feeling. The lack of a liking or disliking, the lack of a judgment about that which is being Observed so that, in effect, one is left cold by that what is being Observed. It would be the lack of any kind of feeling about that which is being Observed.

Mr. Nyland: I think at the time when the feeling is there, there is sometimes in yourself something you recognize as not liking it without expressing it. And many times it is noticeable in the way your face is, or the shrug of your shoulders, or a certain kind of a posture, or whatever the like or dislike is produces, in oneself, certain manifestations; and it need not be in the mind, but very soon after that there will be something in your mind that will say I don't like it. So you cannot separate the feeling immediately from that what will take place in the mind, and also when you have a feeling of any kind, very often it will lead to an action.

Now, the question of Impartiality is that something in me Observes my particular kind of behavior, and although I say I want to be cold to it, the only way I can judge is that I will not take any action or that there is no thought concerning that. And that is the way I will find out how little Impartiality or how little partiality there is; and the sooner it comes to me as an expression on my face, for instance, that I don't like it, I know immediately that I then am identified with it. If something can happen that I see and I can keep a poker face—and I cannot

get excited, when there is no stimulation of my blood, or that I have no particular thought about it but I honestly could say it leaves me cold—I can then judge, by the other forms of my behavior, to what extent they are taking part in this question of Impartiality. Because, you see, my five senses are also connected ... and when I have a certain state in which I am as a result of a thought or a feeling I may show it on my face, but I also many times will tighten a muscle or I will, as I said, make a shrug of my shoulders, indicating that I don't like it one way or the other. Or I have a smile on my face and I make a movement of my arms, or I have a gesture when something and I like it, I say "Ah, isn't that beautiful."

So I'm never, in my personality, separated from the variety of manifestations which will always take place at the same time as the result of a thought or a feeling. So when I want to Observe without feelings entering, I cannot afford to have any manifestation that could be the result of that experience as a feeling. So when nothing happens in my whole personality—no manifestation whatsoever—that I'm then as if only a receiving apparatus getting impressions of certain kinds which stay purely intellectually in me, then I can say I'm Impartial. It's very difficult to distinguish. Because one is liable with the mind to say that I am not partial to it—particularly when it is something I should not have any feeling about—and that is where the mind starts to play a trick.

So it will take quite some time before one reaches real Impartiality. The way to see how that links up with Simultaneity is that I only can become a hundred per cent Impartial when that what is being Observed is Observed at the moment. Because only then can I avoid any kind of a thought or any kind of a feeling to enter, and therefore for a hundred per cent Impartiality, it is necessary to live that instant in Simultaneity. Now, again there is another way of finding out: That when it happens how quick I recognize it happening, and when there's the least little bit of a time lag, it is during that little period that my thought or my feeling starts to enter, and I'm not Impartial.

All right? That's a good question, but don't take the things where it is so difficult—when there is a *little* partiality. Take something that you really are identified with, and then see if that identification can be lessened. It's far better. It's easier to go from a hundred per cent partiality to ninety, instead of going from ten per cent to zero. And somewhere in-between—forty, fifty, or so forth—it is a very flexible possibility that I'm less and less partial to that what I experience.

Mike: You mentioned, last night, collecting data and really Work.

Andy: It was suggested.

Mike: And I wonder, collecting data seems to be becoming free of being Earth-bound. Because I have to Work when I ... before I can get data.

Andy: What is the question, Mike. For me, it's just a little bit different than what you have said so far, Mike. Collecting data for me is not being free from Earth, it's beginning to see what the conditions of Earth are. Things that I have been unconscious to all my life, I begin to notice them—find out “Oh, I react this way. Oh, I said that and it sounded such-and-such.” Before Work on myself I would not have noticed it at all—reacted blindly, you might say, without any ... sometimes without any traces of ordinary, everyday ‘consciousness’ as the word is commonly used—and now as I become more alert to myself, I begin to notice things and I collect data about myself subjectively, with my ordinary mind.

This is not Work on myself. This is not capital ‘W’ Work but it is beginning to understand the conditions, finding out some of the things of the mind. For me real Work begins when I’m able, for a moment, to become Aware of the fact of my existence. And this doesn’t necessarily involve behavior at all or data, just that I am. It may be later a little more than that, but that is sufficient to qualify it, as I understand it, as a Work experience: That I am able to register, somewhere, Objectively the fact that I exist.

Mr. Nyland: Mike, how did you really mean it—when you collect data that you are freer. Freer, from what.

Mike: Oh, I’m sorry. Reactions, uh, reactions that usually don’t even profit me in ordinary life. Not that I make a dollar more, but that I’m not vexed so much by blowing ... using up too much energy in maintaining it.

Mr. Nyland: Of course, I think that’s right that you learn more about yourself. Any kind of data will do that, subjective or Objective. It enlarges your world in knowing what you really are; even if that knowledge is not entirely Impartial, at least it will give you a chance to become more mature. So, that what now gives you more facts about yourself may be that it enables you, since you know a little bit more, that in the future you may be able to avoid doing things which you now are doing because you didn’t know enough about yourself. If then you mean by that, that I become a little freer in my manifestations and being able to control them, or not always follow the path that I always have followed, but knowing already what I am, I can then avoid doing certain things which I at the present time do.

So for that it is good to collect data, but that in itself has really nothing to do with the freedom we are talking about. The freedom that we mean is freedom from manifestations as a whole, and the freedom that you mean is to have a possibility of selecting a few manifestations because you don't like some of them. The freedom we mean, is that one is actually able to choose what kind of manifestation is needed at a certain time when I know what is required. The freedom you are talking about, is that you select a few kinds of manifestations in order to have a little bit more facility in living. And you can call that partly following the line of least resistance, getting discouraged about your behavior, or perhaps becoming mature, but it has nothing to do with Objectivity.

Curt: I have a question concerning the energy that's required for Work. I've noticed that it's difficult to maintain an Observation over any period of time, and I was wondering if there are things that one can do to, uh, to increase the energy available for that, or to strengthen one's wish to Work.

Andy: How do you understand this energy.

Curt: I understand it in terms of the inertia working against me as I make Work attempts—the lack of it, the lack of energy.

Andy: Then what would overcome that energy.

Curt: Well, I've heard it said that if one's wish to Work is strong enough, one can Work. I'm interested in finding out if there's anything one can do to strengthen ... strengthen one's wish.

Andy: What has anyone found.

Someone: Work.

Margaret: I'm looking for the answer to that myself, Curt, but I know the answer is: If I Observe myself, if I really collect this data about this self I'll find out some things that I won't like, and this gives me incentive to Work. And that is the very thing that is so difficult—for me, being alone in Honolulu—is getting enough stimulus to get me off and running, to get me the desire, the wish. And it's one thing, Andy, just to sit back and say, um, "Yes, if you really know yourself, if you Observe yourself you don't like what you see and then change," but I keep liking, apparently, what I see. It's not painful enough and I have to go deeper and deeper, and I think this is one advantage of a Group, of being around other people.

Mr. Nyland: I think it's a question that concerns all of us, and for that reason I think there should be much more answers and statements from everybody who is Working and interested in Work,

and must have discovered that at times there is less desire, and also perhaps was interested in trying to increase that desire. It should be an all-around discussion. It's not only Curt's question, it's everybody's question, and how do you solve it.

Yes, Thelma.

Thelma: It seems to me that you should have an aim to help you with this, something to aim toward, to help keep you going to; like you want to Wake Up, or you want to have a Conscience, or something.

Mr. Nyland: But, that still begs the question a little more. Why do I want to have an aim. Why do I want a Conscience.

Come! All of you, now, speak!

Laile: Well, I often feel like Margaret does—um, that sometimes I have more and sometimes I have less. In fact I often find myself when I want to make a Work attempt or I have some sort of desire to make a Work attempt, but I don't have enough energy or organization to do it. But I use a thing ... I sit and I remember ... because at that moment I'm not in inner turmoil and I'm not depressed and I'm not really aware of what a horrible state I've gotten myself into, that I try and at least remember what those times were like and how impossible it was then, and that that's what I want: To learn how to avoid, or to learn something that will keep me from getting into that state again.

Margaret: Yeah. But Laile, that's like being in therapy, in a sense—only when I'm down, and then I want to Work—and I guess that what I really have to do is take me at my best in ordinary life and say, "Yuk, I don't want it, there's got to be something more." You know, I was sitting here thinking about talking to new people. How on earth am I ever going to convince strangers, new people, that Work is really a great thing. You know, because they'd say to me "All right, why do I want to become Conscious."

Laile: *They* have to answer that question, and you don't have to convince them.

Margaret: But if I'm not convinced myself, I can ask myself "Why am I Working." If I don't Work the answer is I don't want to, so how can I convince somebody else. And I think the same problem is here in Seattle, Andy. This is why you haven't got people running to the door.

Laile: Well, I don't believe that we need to feel bad and dislike ourselves to be able to Work. You should be able to Work anyway.

Mr. Nyland: Well, Curtis made the statement that he is up against it, that he feels he cannot, you

see. So that is the problem—not that one ought to, but that he doesn't. And it's quite right to ask "Why can't I," or "What should I do in order to increase it." Then you compare it with when one starts; and conditions are a little different in the beginning, but at least then there is a desire for wanting to Work. And then you have to go back to the motivation—why did I start Work at all—and you come back to Margaret's question.

Well, who ... Ross. Huh? Tell me.

Ross: Well, it seems to me, at least from my own experience there are two sides to this question. One is ordinary, unconscious life from which I draw a wish to Work. Because as I enlarge my knowledge about that kind of Work, simply by becoming alert to it I see more and more things I do not like and I finally can come to the conclusion that something, by gosh, has to be done about it. I can't, in other words, live in this kind of condition and accept myself without being tugged and pushed to do something. And the other side of this question, then, has to do with the actual attempts to do; the actual attempt to introduce a thing called Work or Objectivity into my life, and from those moments in which I am successful in, then, being affected by Objectivity and having the effect of that Objectivity then feed my wish. And this is the other side of the coin. One is ordinary life in which I gather information about myself with my ordinary faculties, and I learn more about the way I am; the other is from a Work standpoint in which, from the experience actually of Work on myself I gain in the inspiration, maybe hope, anyways something concretely coming from the experience itself that feeds my wish.

Someone: I think about when I'm Working and it's not going ... it's not getting me anywhere, I try to stop and observe how or think about how strong my wish really is. Do I just think about ... am I just thinking about it and saying I'm Working, or am I really trying to Work honestly—or how deep my wish goes, I guess I would say that.

Mr. Nyland: But if you find that your wish is not very deep or that at certain times there is no wish, then what will you do. Because your mind still tells you that you ought to Work. Because that is really the problem. It's not that one is antagonistic and... One is not through with it. One is still very much involved in wishing to Work. There is a point where apparently it doesn't prod me into making an attempt, and the question is: How can I make that attempt when it does not seem to be so obviously available.

We were not talking, just now, about the depth of different wishes. Sometimes it's very clear and sometimes not ... because in both cases I'm still so-called Working or wishing to Work.

He is at the point where he knows he ought to and he cannot. And, why can't he.

Huh? Lyle, you had your hand up. Lyle.

Lyle: I had something else in mind. But in regard to this, when I try and it doesn't work for me, I try to set up something artificial which I can do. Or it may be that I am involved in thinking or in something else too strong to Work, and then I just say "All right, I'll try it another time." Sometimes I feel cut off from the totality of life itself, and then I want to Work to get back again. And when I ask myself the question, "Is this the way"—is the way for me—I think about the ABC's and I think, "Well that is the most logical, simplest approach I've heard and it's something I can do, so let's try it again," and I start all over again.

Mr. Nyland: Has that helped so far, Curtis, or is there more?

Curtis: I was wondering if ... well, I've recognized in the course of a week I would tend to Work more just preceding and just after a meeting. And I was wondering if it would be advisable to attempt, as a Group, to structure more activities with the intention that there would be people getting together who are serious about Work and, in the structure of their activities, would provide some kind of food, whatever it would be.

Mr. Nyland: Well, Andy, you can say something about that. You have made beautiful cutting boards, and there were several people engaged in ... and I remember the unfortunate incident of the spoons. [laughter] And you have worked on a house and you have worked here, at Ross's, or out in the country in a barn, and there have been several kinds of activities and different activities.

What was the result. Because maybe Curtis, being here fairly recently, doesn't know about such things and you can really tell him by experience what has happened to others, you see.

Andy: Curtis helped with the cutting boards.

Mr. Nyland: Ah well, then you can answer that question.

Curtis: Well, I had an answer when I asked it.

Mr. Nyland: Yes.

Curtis: I would like to see us do more things in that sense.

Andy: Are we reading, once week?

Curtis: We've just begun.

Andy: How many people?

Curtis: I don't know.

New Person: There were ... I think I can answer that, since it was supposed to be at my place and it was Christmas weekend, and no one came except me.

Mr. Nyland: Then you didn't come, because you were there. [laughter] My!

Person: Yes. And then, um ... still, there's tomorrow.

Curtis: I think maybe I shouldn't have ... I should have considered possibly that people wouldn't be here last weekend, and not planned it.

Mr. Nyland: Yea, it's not fair, I think, for those people.

Andy: No, we won't count that one. We won't count tomorrow because tomorrow some of us are getting up to get an early start.

All right, that's one more activity—the reading—and we can ... we did have a carving, knitting, crocheting, and miscellaneous handcraft group started, and Curt was the only one that turned out a carving that I know of. It turned out to be a little heavy to mail to New York.

Curtis: Does Curt carve?

Mr. Nyland: See how little you know?

Andy: Mike is a sculptor. We had some soapstone ... but we can do something like that.

Mr. Nyland: You had your hand up?

Nancy: Mr. Nyland, I've just started with the Group. And one of the things that I've been working on the last two or three weeks is trying to find a way to Work as I understand Work to be. And that was the most difficult thing for me. I had the desire to Work, as I understood it, but trying to find a way to do it. I accepted this would happen and, um, then I finally arrived at something that seems to be working for me. But I thought if, when the Group gets together, if they were a little freer about talking about their experiences, even if it didn't sound, you know, very intelligent or very profound, if they could just talk about their experiences and what they do and how they go about doing it, that would have made it easier to me. It still would, because then I would feel ... I would feel that I'm doing the same thing, or they're doing the same things and making the same mistakes, and maybe what I'm doing is, instead, trying to drown. As opposed to Objective, I'm being partial to my body when I try to draw and then shading and that sort of thing, and I found I was getting too involved. And then finally I was doing contour drawing—where you just don't lift the pencil—and I ended up with outlines that, you know, didn't really look like my foot or anything like that, but it just ... it was this thing that existed and I had no feeling about it. And that was the way that I got, um ... I think that Jim suggested once,

at one of the first meetings, that if you think about one part of your body or something that, that would be a way to start Working, and that's what started me doing that. But I think that if more people talked, or more people did talk about how they Work, it would be easier.

Andy: Nancy, you said this thing existed. Were you referring to the drawing or to...

Nancy: To neither one. Not the drawing nor the foot, just...

Andy: To your own existence, to the existence of your 'I'?

Nancy: Yes.

Andy: That's right.

Nancy: Something that's surrounded by [inaudible]

Andy: I wish they would talk about it more. What is our roadblock. Why don't we.

Laile: Well, I think there's a lot of meetings that we do believe we are talking about our ... the meetings that we have. Sometimes we do, but I think that when there are new people there, that it's often not so much talk about particular Work attempts, although we've tried to do this more lately. I think new people have an effect on what we talk about..

Mr. Nyland: Yeah. But now we have a very definite problem, haven't we. At least *I'm* trying to pry loose all kinds of statements, so we're not considering the new people now or other conditions. We are right here *now*, and I would like to know what different people do.

Because your question is not answered by another activity. Another activity of course—physical or whatever you do in working in together can have a very definite effect on one—but I'm afraid that if you become dependent too much on such things, then something in you is not developing enough. As soon as I am sick and I run to the doctor, nothing in my state of health will overcome my sickness, because I rely on the doctor to give me penicillin or whatever. So if I say "Yes, I cannot Work very much and my wish isn't there"—what!: Next Saturday I'm going to work physically and make some nice breadboard or a sculpture or whatever it is, I don't Work. I wait until that comes, then of course I will Work, but I kill something in myself, or prevent a desire to grow which I think should be there.

Now, of course it's obvious that when there is a meeting and we talk together, that everybody should really join in saying "This I did today." This week, this morning, last night at two o'clock or whatever—I made an attempt at such a time. And a person should even say, "Let me describe the conditions where I was"; and I remembered that I ought to Work and here I found myself in front of the grocery store; and I stepped in and I came to the realization that I

was asleep; how it happened I do not know, but at that moment, as I stretched out my arm in order to get a can of coffee from the shelf, something clicked in me, and then I Woke Up for a moment. Or rather, "I saw myself." I saw myself; not Impartial because I said, "Oh it is high, I have to stretch," or "How graceful I am, that I put my arm out and get hold of this coffee can so firmly," etcetera, etcetera. Whatever it may be, I described an experience; then I say "I lost myself because I was engaged in liking or disliking, so I tried it again."

These are the kind of things that would be of help. And here we sit—with how many—and who has now talked so far, and what are the others doing. The responsibility of a Group is that *all* of us contribute to whatever extent you can. And maybe at certain times you cannot. Your attitude will be right when you say "I wished I could," so that next time you do. If you're twenty people together, maybe ten can talk, but next week the other ten can. But what always happens is the same people sit; and the new people are entitled not to say too much, but there are several, now, of you who have been coming to these Groups, and where is your Work. What is it really that you have been thinking about and that you now could communicate as a result of your own Work; and not shut up, and not be quiet, but take part in a general discussion.

*None* of us is too superior. We're *all* stupid. We *don't* know how to Work, and you have to exchange ideas of how does someone else do it. Perhaps in such a case if I am honest I know such difficulties I have in trying to remember myself, even to have Work appear to me as a thought. And if I honestly mean that I want to grow and I say "I want to belong to a Work attempt." or I see the necessity for me—being a poor Man on Earth, unconscious—that somehow or other I realize I cannot stand it any longer. Because that is not an aim for myself—to just remain what I am. Then something is born in me and I'm looking, I'm looking for help. I want to find out what other people, of the same kind of caliber, are doing; and perhaps whatever they then tell maybe I can use, so that I can immediately tomorrow—or tonight or whatever—put to practice what I've heard.

Maybe it applies, maybe it doesn't, but not wait until someone else arranges a little party so that you can have physical work together. It's *only one* of the little activities. I live my whole life, the whole damn day! What will I do during that day if I say I want to Wake Up. When every time time flows through me, that is an opportunity for me, *what* is it in me that I don't take it. What prevents me, really, when I honestly say "I *must* grow up and I wish to become a Man." What is in my way that I don't do it.

And that is a perfectly legitimate question among a Group of people who are engaged in some form of research. And you don't have to be timid about your experiences. They're all alike! I said 'stupid.' They're all almost impossible sometimes. Sometimes you cannot even formulate. But even if you say "Yes, it was difficult for me, and today I really ... I don't understand how I was taken up by my ordinary life, but I know it shouldn't have been," and now tonight this meeting engages me so that tomorrow morning I will make an attempt. Because I swear to God I want to Wake Up, then your attitude is quite different. Then you will do something; for your own sake to formulate and bring it out in the open so that you can profit by the necessity of formulating it or to have to clarify it for you, and someone else can sit and profit by what you are saying, and it will stimulate them also to say something and not be like a sponge—just soaking up. What right has anyone just to talk, and have someone else take it away from him. Because that's what you do when you take what someone else is giving you. What is there that you put, in return, so that the Man who has spoken can also receive something from you.

That is why I'm surprised, you see. No Thelma, you already talked. There are at least ten, fifteen others who have not even opened their mouths—not once. What for. What is it.

Uh, Victor had his hand up—you had it a little while ago. Okay, say something.

Victor: Shall I say it now?

Mr. Nyland: Yah, yah. Sure.

Victor: I was going to say that there are a number of things which I have found work sometimes when I find I'm not Working. And one of them is if I see that over a period of time, days, that I haven't ... that it seems that I'm very sluggish, I have to plan something very regular for me to do. Maybe something which ... that I'll do over an extended period of time, such as I'll Drain every morning—particularly when I find that I haven't been doing that. And it's very hard for me when I start it, but then I work at it. And by doing that maybe every morning—saying that I'm going to do it and actually doing it—I remember during the rest of the day also, too. I have more of this energy that you say is hard to find.

That's one type of thing. Another is if I find that there's a thought in my mind that I should be Working and nothing seems to respond to it, that there's no energy—that I'm very comfortable in my chair, or that I'm enjoying something—but there's still the thought there that I should be Working. Sometimes I can say to myself, "Well, you're still ... you're doing

something; don't try to get up and physically do something, just Observe what you're doing, however lazy it might be." Maybe you scratch your head, and just the thought of that sometimes impels ... and I see that I do scratch my head and this changes ... instead of sitting there not being able to do anything, I've suddenly done something, just simple. Sometimes if I read something; like I just read the section which describes the emblem of the society of Akhaldan, with the frame of the bull, to remind me that there's something that needs to be done all the time and the constant determination to do it. Like a bull—you can't be lacking from it—just the thought that I need that, when I read it and I'm reminded of it or when I read the words 'ceaseless effort' it doesn't ... I don't have ceaseless efforts, but that kind of thing brings it much more home that I need it.

Mr. Nyland: Victor, don't forget, uh, the attitude of different people of course is different also; and the problem was, really, I find myself without a wish, or I cannot intensify my wish. So I don't have the book handy and I do not want to get up to get the book, I have to do something before I can even find the emblem. If I happen to think about the emblem of the sphinx and so forth, it can help me, you see. But the advantage of course of having a large Group and all the different members answer, is that among all of that kind of material that comes out which is related to attempts at Work, that something is there that can help Curtis to apply it in his own case. So do not go too far in the detail of what you're doing about that—unless you wish to indicate what is your attempt, and in that respect of course it's right. I would still like to stay a little bit longer with his particular question, without going over into another description of your own efforts. Naturally, you're entitled to do that, but we are making this question of Curtis a general question.

Originally, the answer was already given—by having a different kind of a purpose—and that would solve it, but I don't want to let it go at that. Because the question is important for all of us: To realize where do my wishes for wanting to Work really come from, and how when I have them can I stimulate them. You see what I mean. It is right—what you said—but don't go too far afield, away from the question until we are 'through with it,' you might say—with the question.

Yes.

Steve: Well, let's just say, like sometimes I may not want to Work at all. Well, let's say you start out with this situation. Uh, so the obvious thing to do is to ... well, for me is to at least wait till

you get to a time when at least you'll have some chance to do it. And for me it may be some times when I'm not in a negative mood; when I'm in a positive mood and I feel some amount of, like happiness or a happy feeling during the day. In other words, I may be really tired and I may not want to Work or I may be negative about Working; so if you want to get started at some place I, at least, wait for that moment when I'm in, let's just say, in a 'good mood,' and when I'm in a good mood I have energy to do things, and so I may just then make some kind of an effort. And if you can collect ... maybe it's not going to be successful or anything, but just from one, maybe, attempt at an effort at the time when you have an amount of energy and you're in this mood, it may give you some kind of a fact, even a fact of becoming more alert to yourself. You may just become simply more alert to one more thing when you make one attempt at Work; but this is like one thing, and to me it seems the more I try to Work, the more experiences I have like this, there is something added. That this becomes ... it may be that the alertness becomes a little bit stronger and it just doesn't...

I don't think it becomes weaker and that—as you have just this one, maybe. Because you can't just .. like having a ... you can't just say, "Well, I had a Work experience and it was great," and all that. You have to start with a smaller thing; and it just may be the attempt at making a Work effort, but any little thing will add something to yourself. It seems to do that for me. Just the ... you know, the very beginning. Just the thought "Well, I'm going to try to Work," and this is at, you know, at the very beginning.

Mr. Nyland: Yes. That's right, Steve.

What would you say to that, Andy.

Andy: Of course, probably each of us is thinking about this from a different place. Hearing someone like Nancy, who has just been here to two meetings, and then Steve, who has been here for a few months, and then someone else that's been here for several years, I try to sort of get into their frame of reference, and sometimes I get a little bit lost. The only thing I can really say that might be of any help, is what works for me.

Mr. Nyland: There are always two things on that. That what works for you, naturally, would be based on your experience, but in experiences of over several years you remember also how it used to be. You see? And then one tries to find out where is the state in which he is, and then out of the totality of available material you try to select what might fit.

Andy: Uh-huh.

Mr. Nyland: So, it is not easy to answer a question, because it does require ... although one may have the knowledge, that one may use the kind of thing that is not suitable to the particular answer to the particular question, at what level it has been asked. And the flexibility of making available all the different things that one has already, and then to select out of that and attach it to where he is, and then bring it up and give it perspective. So, it is not your experience. It is what have you been doing, let's say, ten years ago or so when you were faced with the same kind of a question: How did you increase a desire for Work.

Andy: Well, I remember one thing that happened. I was here copying a tape one night, and then suddenly it occurred to me that I had not attempted to become Aware of myself all day. And I was ... I started to pace the floor, there was one part of my mind as usual thinking about this, another part of my mind that's listening to the tape. I walked over here and I confronted Mr. Gurdjieff's picture, and I just stopped dead in my tracks and I said "What does that man's life-work mean to me." And it was such a shock that for several days afterwards I had a renewed wish to Work.

Mr. Nyland: See, it's very good. You see, you can have it in your watch and in your wallet, or you can have a knot in your handkerchief or you can wear a hairy shirt. All kind of little things—big things *if* one has a wish to Work—or if there is something that is buried but it can be aroused as a picture or a behavior form, which you happen to remember, of yourself.

And here I find myself again facing the difficulty of not being able and wishing to Work, and now I look at myself and say, "What is this person who now says he has no desire, and yesterday he had a desire." And what is it that makes me at times blowing cold and blowing warm. What is there in that way, then, dependable of myself when now I say I cannot Work and tomorrow I will Work. What is it in me that makes myself so variable. It is simply that at a certain time I only see part of myself. If at any one time I could see the totality of myself, it would be an entirely different matter. If I can say "It rains but I remember the Sun shining, and when it is Sun shining I remember the rain." If God sends me evil—what I call 'evil'—He also sends me good—what I call 'God'—but that what is, for me, is a totality of God. What I am as I am now, I am not always in appearance what I now appear to be. So that therefore when I now have no desire to Work, I remember that I had desires of Working and that is *also* me. And what is needed for me, is to remember conceptually that I can turn myself around and say "Now here I am saying I don't want to Work, but I Work because I know how I can Work."

The difficulty is always, in the midst of rain you will remember sunshine, but in the midst of sunshine you won't remember rain. And that is the trouble: That when everything is wonderful and honky-dory, I have no desire to do any Work whatsoever; because I already will assume that that what I now experience of course belongs to me and I am entitled, but when I experience certain conditions that I don't like, I will blame everybody else.

I'm so unsure of myself that the least amount of a little contradiction, or someone stepping on my toes, will spoil my day; and that therefore when I say I have no desire to Work, I don't want to think any more about the times that I did Work. Whenever this happens, you have to remember that the totality of yourself is day and night; because that is the Earth, and because of certain circumstances it is fortunate that the Sun every once in a while becomes visible at certain parts of the Earth, but that what are the antipodes are still alive, although they may be asleep.

When I find that I cannot Work, I am caught in a sleeping state and I must remember the potentialities, of me in a sleeping state, is to be Awake. If I associate any kind of a thought or experience of myself with that what I am totally, I will not be fooled so easily. If I can see the different attitudes of myself in all kinds of manifestations as so many different facets all belonging together, it is as if I am a tower of light with all glass around; and that what is the lighthouse—and the rays of the source inside—go through everyone probably in the time of one minute, and reaches the totality of my own existence through the different glasses in, then, in whatever the direction of my total environment is.

I have to live much more in the totality of myself, and not in just this little moment when I say I cannot Work. You see, it's that realization that I then know I'm not at all what I appear to be. I can say I am much more, or I am much less, but I am not complete in what I am now. This is one way, and of course the other is: What I see as not wishing to Work belongs to a total acceptance of myself, of seeing that is also a characteristic. And then when I say "I can't Work, I can't Work, I can't Work," when I become acquainted with that statement and I say it aloud and I make it so clear to me that that is the case, there will be a point when I say, "The hell with it, who says I can't Work," then I Work. I produce, by constantly praying, a state of unity with God. And that is what persistence means, but not immediately dismissing something because a little bit of something tells me that it is now not the time. Who tells me it's not the time, when all moments of time are alike.

I'm disappointed when you don't talk, you know that. Lee, for instance, what the hell is

the matter. One has experiences. Ross, what is the matter. Tell one thing! Tell what is in your life. Why can't you help contribute to a Group. What is the level of this Group. Just to be dependent on a few people? How can you ever, ever invite new people when you don't carry that kind of a solidarity among you.

I understand humility, I know also the difficulty in formulation. And I know that I hesitate many times because I would like someone else to speak first—then it's easier, I don't want always to put the bell on the cat because I'm not that kind of a mouse—but at times I have to be pushed a little bit. And that what I make myself be pushed with, is the desire on the part of someone else who has asked the question. When I'm concerned with the state of someone else, and I really am engaged in that and I hear that in that kind of a question there is something that has to be answered; and I know the least little bit of what I think might be useful as an answer I will always say "It is this with me, take whatever you can," maybe it is not an answer but at least I contribute.

Instead of being neutral or even negative, you are not positive at all. You don't help. You just sit, and it isn't right. What right has a person who comes here for a couple of times to sit among the people who are just two or three and sitting and talking, and perhaps even too long. I would not stay. I would say, "I will get it out of a book or get it somewhere else. I don't find that you help me." You're not even answering a question in the right way, or 'I'. You're not even paying attention. I want Work. After all, this is a Work group. This is a discussion of how to Work on oneself.

Well, I've said enough about it.

Yes, Dolly.

Dolly: Well, I was trying to find if there was anything that I could help answer Curtis' question, because this is also mine. And at times I have a very strong wish and at other times not very much at all, and you probably remember not too long ago when I hit a real low spot where I didn't make very many Work attempts and didn't have as much desire as I'd like to have; and finally, knowing that I was not coming out of it as soon as I should—I felt that I should—that something had to be done. And because of the way I am and the fast pace that I always go, taking the times in the evenings before I went to bed worked quite well. But only for a couple of times for me, two or three times. But I find myself so caught up in ordinary life, at such a fast pace that I barely have time to even think of Work.

And this is where I really still have the same question that you have, Curtis. I don't really have an answer for it. And then I have to analyze "Well, how hard have I really tried," and then get disgusted with myself because I haven't really tried hard enough in doing different things. And I was thinking just now what you said about a knot in a handkerchief or something like that. If I could maybe carry something with me, or something where I would remember in a store or something, something as a reminder.

Mr. Nyland: Put something in your pocketbook. Every time you open it you might see it. After some time it will wear off, when you're familiar with it. A talisman around your neck, an amulet, a reminder. Lots of things where you can attach, associate something with. A special point in the office, wherever you see it; or a ticket on a clock; or a pencil that is a little sticky when you put some marmalade on it. Whatever it is, I don't care. I will allow for any kind of a thing that gives me a chance that I could be reminded. That I don't Work after that—it may be dependent on the circumstances. But a tick-tock clock right in front of you, or any number of things; in a certain way that you put early in the morning in a triangle, and the next day you make it a pentagram; or you have a paperclip that sticks up unusually, but every time you look at it you say "What for. Ah, I remember."

There are thousands of ways. There are ten thousand seconds in a day—at least—and I want a second for me to become a moment, and there is no excuse. Because I may be professionally engaged and it engages me a great deal; all my energy goes there but that is at most, let's say, eight hours of the day. What happens to the other eight—my so-called 'leisure' time—let alone the other eight that I sleep. There is eight hours. Eight times sixty times sixty: At each of such moments, time is eating me. If I come to such a realization—that time is really short and that I keep on breathing and that each time when I take in a breath part of my life is consumed... Or, whatever it is that you want to do: Getting up in the morning, before you go and do something—bathroom; dressing; frying an egg; eating; putting on a jacket or a coat; shoes, take them off and put them on again—the beginning of the day walk half an hour wherever you go—bus, car. Get in the car, get out of it, get in again. Re-sit in the car, move your head left, right, up, down. Sit for two minutes before you go. You reach for the key; *don't* turn it, wait, Wake Up. Something: Here I sit, I am here ready to go, I put my foot on the accelerator; of course I will drive but not now, something else

All the time this kind of an engagement with Work will help me. The fear ... I do not

know, many times I have failed. In front of the door and turning the handle, I don't ... I just put my hand on it, and I wait, and *then* I go. Then I determine—I, this body stepping in—something in me is Aware of this body because *that* tells my body to stop, that tells *also* my body to go. Something in me 'takes over,' as it were. Not conditions. I face it, I am alive, I act, I don't wish to react all the time.

And it is right, what she says: In the day, of course so many things engage my attention I cannot even find the time. When I eat, I'm hungry and I don't think about it any; but if I don't eat and there comes three o'clock and then there are pangs in my stomach, I say "Oh yes, I remember," I know why I didn't eat. You understand? Seriousness, simplicity, and honesty in Work—that's what one needs. This is really the triangle that I hang in front of my face. Like something made of wire, and it hangs from the ceiling; and I say "honesty," H, "simplicity," S, "seriousness," S: There it is, I can ring it ... and hit it with a pencil, and the sound reminds me I have to Work.

I know well enough that all these kind of things—this question of that I 'ought' to Work and the 'need' and all that—it will be held up. I don't expect—and of course it's idiotic, even, on my part to hope—that people will remember Work all the time, or at least a great deal of the time. Maybe only one percent of the day, if I add it up, that I can think about Work, and maybe one percent of *that* I actually make an attempt. But gradually I find out that that's the kind of a person I am; so forgetful and so hypocritical when I pretend I'm interested in Work, and what do I do to furnish food for the little 'I'?

I try to build something. I talked about it yesterday—this question of conception, that it's born and then I run around as if I don't want my child. And it takes a long time before one has that responsibility. But that makes a Man—to become responsible—and particularly when it is a responsibility for a Soul, if you claim that. And we say "Yes, we want to get away from Earth, "Yes, we want to be free," and many times I say "What for!" What do you want to get away from Earth for. Why do you want to be free ... and what is there in you that has to be free, and if it is free, where will it live. And, what are you doing. Building a house for it? How often does one bring a little brick and cement and mortar and water and sand and all the rest, all the materials of life that can be put to use for the making of a little bit of a wall for protection against all unconscious winds that come and will destroy it.

But I know I talk many times about these kind of things, and every once in a while I say-

maybe you think I'm too fanatic about it. And honestly, I'm not. It is ordinary life I talk about. And it's the stupidities in ordinary life; of not knowing what you should do, and simply become dependent on outside conditions. Because *they* determine for you what you will do if *you* don't, and you're carried by them because you don't take any position. And maybe you can't, then you wait and then, of course, you remain unconscious. But the more you desire to become Conscious the more you will know, and the more you will be able to act with certainty. Because you've gone through it. It's not new anymore. You've looked at it from all angles, dark and light, and you come to the conclusion "This is the Earth, this is my body, this is real self-knowledge."

It will be easier, of course, when I am not here; because you can be much more yourself and you will not be intimidated by my presence, and of course when you say something you needn't have the risk of having me be critical about it. And I assure you, I will continue to be critical. Because it is very necessary to realize that life has to come out somehow or other, and that time is not so terribly long anymore before a person will die.

What was the last discussion. It was death, wasn't it. Didn't we talk about death, Mike?

Mike: Yes

Mr. Nyland: I remember it. And we face that of course—all of us—and we face it tonight, you see, and you will face it when you go home. And when we talk like this, now—a little more seriously about what is the value of life and your life—and I can bet you that if I didn't say anything, within five minutes after we stop you're already back in your ordinary unconscious state. And you'll have a little cup of coffee and you'll talk about this-and-that and blah, blah, blah, blah—you have forgotten everything until a little later when you remember, "Oh yes, we had a meeting. Oh yes, I should Work."

This is the way we are and how superficial we are, and that's why it doesn't make any difference if I yell at you a little bit: After one hour the cry that I may have uttered has been forgotten and reduced in tonality, and pretty soon—after one or two weeks—it has become a whisper. This is exactly how we are. Because our unconsciousness makes us so terrible in not being able even to let anything penetrate; so that whatever we are exposed to will be washed away because it only remains on the surface for a little while, and then wear and tear simply makes it disappear again.

The openness we talk about every once in a while: In order to reach your essential Being, of that what then at such a time can be touched and with which you then perhaps can go a little

bit further in the world, and when you can then draw from it as if it is a well with water—how deep is the well. How far do you wish to drill it, at what place will you get water. Because it is different, again, for different people, and for some that skin is so thick and the protection is almost impenetrable. You don't know how to get it, how to get at it, how to get to the seed of life, and it is in *all* of us just the same. And of course one must know that it is the same, otherwise you will be always ashamed.

Don't ever think about what someone else may think. You try to tell what is honest with you. When you say it in a few words or with many words, it doesn't matter as long as you say it. Then you are a part, but if you sit on the sideline—really, how can you. If at times you want to go through a meeting without saying anything to prevent yourself from talking foolishly, or that you want to contain yourself as an exercise, I can understand these things—one doesn't have to talk all the time—but also at times you must change that kind of a habit. Because you are not entitled to it. You are entitled to be open, you are entitled to receive, and when you receive then you are *entitled* to talk.

Try to consider the chance you have to talk about Work as a privilege. You are in a Group, and you can rely on people in a Group because your aim is not a personal one. It is for you, but it is mutual. And again, it is not linked up with what you are. It is linked up with all of us as we must be; because we are mechanical and automatic and unconscious, and the aim carried by all of us is not any longer a personal one, than only to a general extent trying to understand why *all* of us are the way we are as children of the Earth. And that then from that standpoint of recognizing the homogeneity of us all, that then we try to project it into something towards which all of us wish to go.

But in different ways, probably. Not always centered on a planet that we select beforehand; than only, then, much later that we say we all wish to go to the Sun—then it would become a central point. But all of us now are different; and we have to learn how we are to understand what we are, and do, and try, and then you have to be open enough. If you speak you can be open, if you keep your mouth shut you may be shutting out many things. Because your ears will not digest what your mouth could digest. The attempt you make in speaking, creates a condition in your body on account of which you will be more ready to receive. If you empty out your brain, something becomes empty to be filled again. But if you keep it all to yourself and you don't want to say too much about it, your brain will be stuffed full. And after a little while,

not moving and staying there for your own benefit, it will start to rot.

A Man is a Man when he is alive in all three centers. And then that what engages one in a meeting is a posture, a willingness to let—through the body and the way it expresses itself—something come through as a communication to the other members; and perhaps not all the time in words, but quite definitely an attitude and alertness and wishing to take in and listening to each kind of a question, and for each question to have an answer, even if you don't say it.

You are part of a Group, and quite logically that what you feel for each other is a terrible suffering that all of us must have if we wish to grow away from this world. That is your feeling, your honest sympathy. And whatever is in your mind; and to the extent that you can formulate it and perhaps can be helpful to others, or whatever you do in order to clarify it for yourself, it's your mental pictures and they don't all agree. And they don't have to—thank God—but they are helpful as descriptive pictures of a person striving to Wake Up at different stages, of different kind of Consciousnesses at a certain time. And then you illustrate by describing your experience, and then another one can take that; maybe it is useful because it repeats a similar experience; or it gives, by sincerity, the idea that something in you is alive, and if you speak about it, then that will give him encouragement also to Work.

There's much to be learned. And really every week, again, simple and single. Not pretending. In that way honest, admitting we don't know—not enough. We are just starting. It is only a question of, are we alive enough to wish even to communicate with each other. And when you come to a Group, there has to be that kind of wish to understand, as a Group, what is needed. And to be able to say what is wrong, and to say what you really wish, and to see if it could be supplied. Because of course it can be supplied, but how does one know what you need if you don't talk about it.

That sound is squeaking.

Someone: One down, three to go.

Mr. Nyland: But I think it is nearing the end.

I hope to be back in the Spring. So now until that time, you have to be very much alive as a Group. I do not know why every once in a while it goes up and down, and I'm still not getting any particular indications of what we should do. But it is, in the first place, aliveness among yourselves; and then almost I would say you can 'depend' on people, in general, being a practice to this as a Nucleus. If there is aliveness, it will become known. That is a law. And all you have

to do is to remain in that Being, and then—*then*—there is a demand placed on you to correspond to that.

I better stop, because all recorders stopped. Anyway, the wish is not the same.

Goodnight, everybody. See you soon again. And those who come to Portland, I hope we'll have a good meeting there.

Goodnight.

End of tape